

Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

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Vol. X.

JANUARY, 1907

No. 1



REPAIR the house of your God from year to year. *2 Chron. xxiv. 5.*

"It is thus each year of life comes to us — for each day a clean, white page; and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians, and must give to the page some record of work or duty or victory to enshrine and carry away."

510 Tremont Temple "
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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Items

WE are glad to place upon the pages of this paper the pictures of four of our State vice-presidents, and we hope soon to obtain those of our other State workers. The patient, intelligent work of these faithful State officers has much to do with the success of the Society. We regret exceedingly to note the resignation of Mrs. J. B. Safford, of Vermont, after thirteen years of excellent, careful, painstaking service. She has done a large work. Upon whom will her mantle fall? We shall miss her cheery presence at our meetings. We feel sure we shall have her prayers and sympathy even if unable to carry forward the work of State vice-president.

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Home Mission Echoes

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DO you ever get tired of hearing about "needs?" If not, you will like to hear them "right now." Of course, bedding of all kinds is always in demand. Has some prudent housekeeper stored away her feather beds, no longer of use? Can she be persuaded to put them into barrels or bundles and send to Spelman Seminary? We will be very glad to receive them to make into pillows. Cotton pillows soon become unfit for use and need constant renewal.

THE subjects for Circle meetings usually placed upon the second page will be discontinued the coming year. A programme upon "America the Hope of the World" will appear in six chapters, prepared by Mrs. H. E. Thayer, of Springfield, Mass. We hope our readers will find this change helpful in the work.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. X.

JANUARY, 1907

No. 1

Editorial



WE wish our readers, one and all, a Happy New Year. May the days of 1907 be full of blessing. May love and peace be given in large measure to each dear worker who with patience and faith is striving to advance the Redeemer's kingdom. "Be not weary in well doing, for in due season ye shall reap if ye faint not."

LET us keep the fourth Thursday of January (24th) free from all business and social duties, for upon that date we shall observe our Day of Prayer in Bowdoin Square Tabernacle, Boston. The services will begin at 11 A. M. and 2 P. M. Further notices will appear in the *Watchman*. The missionary work of the world will be remembered, especially the school and mission work of our Woman's Home Mission Society.

DO not forget to renew subscriptions to ECHOES and secure new subscribers. Is not this little paper worth two cents a month? We would like to have finer illustrations, better paper, and more information concerning current events. The size of the paper prevents us from putting in it more letters from our workers and from taking up space with many cuts. We ask the coöperation of the women interested in home missions in placing this little paper in every home.

WE would ask our readers to be as considerate as possible when ordering leaflets and mite-boxes requiring a package from the rooms. So often the request comes to send material by *return mail*. In nine cases out of ten this is impossible. We have no messenger boys connected with the office, and packages are gathered up once a day. If

twenty requests come for material by *return mail*, some one of the officials at the rooms must leave her work and go down to the post-office, or express office. Would not a little careful planning and systematic methods make it possible to send for the material several days in advance of the time it is actually needed? We will do the best we can every time and we are sure you will help us.

WE wish it were possible for every Baptist woman in New England to give an extra offering this winter to our Woman's Home Mission work. To some it would mean a tiny gift, because we are not able to offer large sums unto the Lord, and perhaps the small offering will mean sacrifice with great blessing. With others a large sum would only mean a pittance for the giver, because of her financial ability. We must have \$10,000 in extra gifts before March 31st, in order to meet our obligations, and replace the contingent fund.

WE are encouraged and made grateful by the appreciative words which come to us from some of the subscribers of ECHOES, from time to time. "I like the little paper very much, and find in it items of interest which I see in no other paper." "Enclosed please find check to pay for my ECHOES from April, 1906. It is ever a welcome guest." "Each month the paper is full of interest, and it increases my desire to give towards the great needs made known. How passing strange that there should be so slow a response on the part of God's people when so many doors are being opened and He is so blessing the work undertaken." "If every woman in our church had a copy of ECHOES, there would be a greater interest in missions." "The paper grows better each month if that were possible. The great work our Home Mission Society is doing with the aid of the Woman's Society is made apparent with each issue of ECHOES."

Our Vast Work

WE wish we could impress upon our readers the importance of home mission work at the present time. By home missions we do not mean local city and church work. This is important, but it is not home missions as we use the term. By home missions we mean the work in North



MRS. ANNA S. HUNT, MAINE

America among Negroes, Indians, Mormons, Mexicans, Porto Ricans, Cubans, and the foreigners who come to us from other lands. We have pledged our Society to aid these people, and we cannot draw back without serious consequences to the schools and mission fields where we have placed our workers. We have published several letters in this issue from our faithful missionaries, and the needs are apparent.

We must keep in mind the vastness of the work placed in the hands of the Home Mission Societies. We can see the needs of New England with its multitudes of foreign-born. We are not as familiar with the changing conditions of the great West. A recent book by M. W. E. Smythe makes every thoughtful person ask the question, "Who is sufficient for these things?" The title, "The Conquest of Arid America," although not written in the interests of home missions, is a powerful plea for the immediate possession of these Western fields by earnest Christian missionaries. The chapters, "The New Day in Colorado," "The Crude Strength of Idaho," "Oregon in Transition," "The Rising State of Nevada," "The Unknown Land of Wyoming," "The Awakening of New Mexico," and he might have added "The Growing Towns of Oklahoma," are suggestions of opportunities for aggressive Christian work. New towns will spring up along the rapidly increasing lines of railway, and missionaries and chapels will be greatly needed. Home mission work must be pushed just now.

Murray, Utah

I COULD not write for ECHOES last month; there were so many things to hinge on the coming election that I felt that nothing decisive could be said save perhaps that the Mormon Church was doing all in its power to hold Mr. Smoot in the Senate, and would leave nothing undone to keep him there.

I fear for the outcome of our battle against him. If he retains his seat it will mean much to us — many years backwards and much to be all done over again; the Mormon people have been taught that nothing can get him unseated because he is there by the hand of God, and we hope otherwise.

Election is over; the decisions are all in, and the Mormon hierarchy is sustained. The American party worked valiantly, but could not cope with the intrigues of Joseph F. Smith.

The Mormons sought to make Utah and Idaho Republican for the sake of Roosevelt and Reid Smoot, and so the Democratic leaders were sent away on missions in different parts of the country, and the Mormon Democrats were ordered into line with the Republicans, leaving only the Democrat gentiles to vote their ticket, and as these gentiles did not see the game till too late they lost their votes and missed the opportunity of voting American as they should have done.

B. H. Roberts, of national fame as a polygamist, was one of the Democratic leaders who could not be whipped into line and who dared to speak against Smootism; he was hurried away on a mission to New York. Apostle Penrose, editor of the *Deseret News*, was deprived of his position, and



MRS. H. A. DEWHURST, CONNECTICUT

went to Canada because he dared say that every man should vote according to his convictions, even though he said it just for effect and did not mean it all. There has been

so much fraud in elections that it was decided to use the new voting machines that cannot be tampered with, and for some time there have been facsimiles in public places to teach people how to use them, and on Saturday night before election they were placed in the ward meeting-houses, and all day Sunday they were used to teach the Mormons how to vote according to the wish of Joseph Smith, and we saw the result on election day.

Now the Democrats are about to disband as a party (there is no Republican party save that of the Church), and those who love Americanism will join our party and we will begin again as we struggled in the years gone by.

It will be taking up the battle that ceased in the early nineties, because of the promise of fidelity to the nation made by the Mormon Church. It will be a long struggle, for the hierarchy has much at its command, the money and superstition of the people. In Idaho the Mormon victory was more to be regretted than here; it was a more disastrous one; it will defeat Dubois, who is the backbone of the American party there (though they are called Democrats there). Smoot handled the Republicans completely in Idaho.

Now as the Democratic party are disbanding the Mormon leaders are working another scheme to hold those who may still be duped from going into the American ranks. Enclosed clipping will explain.

Since 1888, when I came to Utah, I have seen no time when the situation seemed more lamentable, and, were I young again (I can see no place on the globe where the need of work is greater), I could willingly consecrate myself to the Master's service right here. It is a warfare waged against a multiplied mixture of evils that are sustained by agencies that are usually employed for the good of a nation, but are perverting and misleading in every way, and used to dupe a people who might otherwise be an upright people. Pray for our workers here.

I am sorry not to have written in season for November Echoes, but perhaps you can make use of this in some way.

November 4, 1906.

Mrs. J. C. ANDREWS.

IF it were not that in our villages and towns as they have grown up, the churches have grown in them, symbolizing the fact that there were among their foremost workers men whose work was not for the things of the body, but for the things of the soul, this would not be a nation to-day, because this would not be an abode fit for civilized men.

We cannot continue as a republic, we cannot rise to any true level of greatness, unless that greatness is based upon and conditioned on a high and brave type of spiritual life.

— Theodore Roosevelt.

TO never rest is the price paid for our greatness.

Could we rest, we must become smaller in soul. Whoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.

— F. W. Robertson.

Gibland, La.



YOU should have had some information regarding the condition of the work for October ere now, but I have been on the field quite a good deal; my wife has been confined to her room for about two months, and the other lady teachers are new.

The outlook for the work is encouraging. The teachers go about their work with much interest and delight.



A NEGRO STUDENT

All except one are from our Home Mission schools. Students are coming in rapidly, and most of them are boarders. The dining-hall is about full. Three States are well represented. All are Christians except a few who were never here before. My prayer during vacation was that the Lord give us five hundred students and \$1,500 with which to pay the debts which are due on the school. I put this to the school as our watchword this year. We started Bible reading with students and organized the school in ten divisions for work. We are working to raise \$1,000 on the third Sunday of next month.

It might interest you to know that my little daughter has taken the place of her mother on the mission field, and that notwithstanding Saturday, Sunday, and to-day are rainy and cold, she is about forty miles from home, where she organized a plan to help her division raise \$100 for the school. You may know that I am thankful for this, because it has been my prayer that the Lord use my children for the up-building of His kingdom. Other girls and boys are doing similar work. Pray for us. We are very much in need of material to make mattresses. We have material to put in them. We have needed more mattresses than we have ever since the burning of our boys' dormitory. Sheets, quilts, and pillow slips will help us greatly. Our students are working quite hard and I would be glad to encourage them. Second-hand clothing and other things which would enable us to give each a present Christmas would greatly encourage them. We are poor and would be glad of anything that our friends have to give away.

Nov. 19, 1906.

O. L. COLEMAN.

WHERE we are ignorant, God is wise; where we stand blindly in the dark, He is in the light; where we wonder, He calmly knows. — Phillips Brooks.

Waters Normal Institute

WE had quite a pleasant Thanksgiving yesterday. A good big dinner was given to the students, which they seemed to enjoy much. We had a splendid service in our church; and in the afternoon the students enjoyed baseball, tennis, and croquet. In the evening, the students gave a literary programme for the purpose of raising money to purchase a bell for the church on the school grounds, and realized \$16.60.

I am gratified to say that our present session so far has come up to our expectations. The people generally are somewhat discouraged because of the failure of the peanut crop, which largely furnishes the revenue for the farmers of this section. Many will be unable to meet their ordinary living expenses. This will cut down our collections which we get annually out of the people.

The persistent agitation of the race question, producing frequent riotous outbreaks, is creating intense restlessness among the people. It seems so severe in our white people,



MATHER COTTAGE

who have the reins of government in their hands and who have nothing to fear from a weak and helpless people, to hound continually after the negro and make charges on him which are neither fair nor just. They condemn the race for failures to measure up to the white man's standard of greatness, and at the same time bar every door to us to success. Some men curse us because we do not rise, and cut every man's head off that attempts to rise. The injustice done the black man in this country is a burning shame upon our boasted civilization, and will no doubt bring down on the nation the terrible frowns of a just God. The negro is not so black as he is painted; he is human like the white man, and has all the longings and aspirations that belong to awakened humanity. The work given to us is great, to uplift the people and impress Christ upon them. The shadows about us are dark, but rays from heaven break through now and then. We ask our friends in the North not to lose faith in us because enemies smut us with infamy and declare us unworthy of friendly help. We are rising in spite of the

enormous pressure to keep us down; and if a fair and honest opportunity was accorded my people, such as the white people themselves enjoy, our upward movement would be greatly accelerated. Millions with black faces, heartsore but hopeful, still plead for your sympathy and help.

Our school is doing its share, as its ability will permit, to give the people hope and courage; and, in spite of contrary opinions, the Christian schools among us must solve the problem, and preserve the country from an awful state of anarchy and destruction. We beg your help and your prayers in the furtherance of this great work to spread light, truth, patriotism, and Christianity among the people.

Mrs. Brown wishes to be kindly remembered to you.

C. S. BROWN.

WINTON, N. C., Nov. 30, 1906.

Arapahoe Mission, Watonga, O. T.

OUR work moves on much as usual, and so far as we know all of our converts have proved faithful to a remarkable degree. True, we have heard of one who seems to be backsliding some, but as yet we do not know about the case. All the Christians who live within five or six miles of the church are very faithful, coming to church and trying to bring others. Our Sunday mornings are occupied with the preaching service, where I always supply in Mr. King's absence, and the afternoons are reserved for prayer and conference meetings. These are indeed precious seasons, and in this way we learn of the trials and temptations of these dear people and how they are overcome. I have been holding a mid-week all-day sewing meeting, but had to give them up when the cotton picking began, as most of our Indians pick cotton. Just now many of them are asking for clothing, as the first cold weather has come and they are as usual unprepared. A box and barrel have come from Westfield, Mass., that will be especially helpful at Christmas time. The Indians need greatly clothing for men and warm underwear for all.

We held a four or five weeks' protracted meeting with the Cheyennes and Arapahoes this fall at Darlington in our large new tent we have just bought for that purpose. As a result of this special effort eight more Arapahoes and three Cheyennes were converted. One of these Arapahoes was "Woman-Come-In," the old Chief Left Hand's wife. Most of these new converts live far from the church and cannot come often. We are looking forward to another camp-meeting with the Arapahoes alone during the month of January.

We had such a delightful visit from Dr. J. B. Thomas lately. He was greatly interested in our Indians and did us so much good by his presence. Our junior deacon had a baby boy born the day he came, and Doctor Thomas named the boy "Judson Hutchinson," for himself.

Now I must tell you a little about Mary Reynolds Loman. It seems wonderful to me that her little life has been spared thus far. She was very ill for weeks this summer, but we doctored her as we would our own, and she recovered.

When her mother next came to church she made a very tender talk about the good Father giving her back her babe. She believes it was all because both mother and father were Christians, and could and did pray; and who knows but that is the way the Lord is strengthening her faith. I must confess that I feared for her Christianity if the baby had died.

MAMIE P. KING.

November 24, 1906.

Lodge Grass, Montana

THIS is the season when the death angel hovers over the Crow camps. More deaths occur during the winter than at any other time. Especially is this true of the children and aged Indians. We have already laid away two little ones. The papoose of "Rides a White-hipped Horse" was the first to go. He had not been ill, but died suddenly in convulsions. The parents were heart-broken, and as the custom is, among the Crows, lacerated their bodies, and cut their hair. The mother had beautiful thick braids which hung far below her waist; these she cut close to her head to evince her grief. The Crows take great pride in their beautiful hair, and it means much for them to sacrifice it thus.

We made the little burial box, and covered it with soft, white cloth, and after laying the little one therein started for the burying-ground. Our Crow cemetery is on a high bluff across the Little Big Horn River, but they requested that he be laid to rest by the side of our own little Cedric, who sleeps on this side, so we laid him there. For the second time in our work here we were privileged to bury in a Christian way. The Crows, if they bury at all, dig a shallow bed, just deep enough to receive the box, but will permit no earth to touch it. First canvas and quilts are lowered, the box placed on them, more canvas put around and over it; then boughs are cut and placed over all, and last a mound of earth, or small house of boards and cloth, is put over the grave.

Before the last sad rites were performed, the father came over to the grave and asked if the box were made strong; when assured that it was, said, then he wanted his boy buried the white man's way. His friends demurred, but he said no, his boy should be buried like our boy, and so we laid him away. And who shall say that his little life, though brief, may not lead his parents from their lives of superstition and darkness into faith and trust in our blessed Redeemer.

You will be glad to know that three more Crows have started to walk in the "Jesus road." When these are baptized, our little church will number eleven. One of the three is the government interpreter for our district and a former Carlisle student; so we look for him to be a great help to the mission. Last night we held our first weekly prayer-meeting as a church. While this, of necessity, is something of an experiment, we believe that much good will accrue from it. At our meeting last night two raised their hands for prayer, and we believe they are not far from the Kingdom.

I have carried on the following industrial work for the month, — sewing, washing, ironing, and camp work with our older schoolgirls, camp visiting, looking after the sick, etc. The etc. forms a large part of the missionary's activities. In our industrial work many amusing incidents occur. I have the girls do their own washing in the mission workshop. For the first few weeks they brought not only their own garments, but the garments of numerous relatives as well.

The boys and girls are now busy with dolls and calendars for the holiday trade. May the Christmas season be a very joyful one to you and yours.

December 1, 1906.

ANNA F. PETZOLDT.

Privations of Missionaries on the Frontier

SUNDAY School Times speaks about the privations that missionaries endure in a new country among settlers just starting homes. They find, however, many consecrated, unselfish people, and meet blessed experiences. A few years ago preaching services were started in a certain section among what are called the homesteaders.



MRS. J. B. SAFFORD, VERMONT

Among the interested ones was a little girl of eleven years. Her family was so poor that toys, ribbons, dolls, and candy were almost unknown to her. The best shoes she had or could get were broken entirely across the soles. But shoes she must have to attend the services; so, with an old kior for an awl and a store string for thread, she patiently sewed the broken parts together. Later a church was organized, and she became one of the most faithful members.

During the summer she earned fifty cents — twenty-five by doing a big washing for a neighbor and the remainder by picking berries and carrying them four miles to sell. One day she asked of the missionary the privilege of riding into town with him. On the way back she took out the hard-earned money, and timidly offered it to the preacher, saying: "It is for you." He, having been previously told how she had earned the money, declined to take it. At his refusal, tears ran down her cheeks, and, sobbing, she said: "I want you to come and preach for us another year. You can't come for nothing, and this is to help pay you." For the peace of the child, he took the money, and his heart

was full as he realized the self-sacrificing spirit of this little one, who, "of her want," had given "all," that her neighborhood might hear the gospel.

Who can say missionary work does not pay? Who can declare that the spirit of self-denial and sacrifice no longer exists? May this incident stir our hearts to give as the Lord would have us!—*Selected.*

WE are sending once a month to each Director in New England a bundle of letters from our mission workers, requesting her to send one of these letters to the president of each local Circle in her Association. We hope they will be read at the monthly meeting of the Circle. We are



MRS. E. R. CHRISTOPHER, EASTERN MASS.

afraid some of the presidents do not understand that these letters are designed to be read at the Circle meeting. We have made inquiries and find that in some instances the Director has not sent them to the presidents of the Circle and that the local Circles have not heard of them. In the August and September paper we requested each Circle to send to its Director sixteen cents to pay postage, as we propose to send eight letters during the year. We hear that very few of the Directors have received the postage, and they are asking what they shall do about sending the letter. At the Rooms we pay the postage to place the letters in the hands of the Directors, besides the work and expense of neostyling. If it is not worth two cents a month to the Circles, we will not send it out. We have sent out letters from Miss Stein, of Fresno; Mrs. King, of Watonga; Miss Willis, of Sacramento; and a letter from a Spelman teacher. Let us hear from you, sisters, if you want this interesting letter from the field. Send sixteen cents to the Director of your Association, two cents for each month.

America, the Hope of the World

CHAPTER II.

FROM COLONY TO NATION

Topical Analysis of Chapter II.

I. Hopes and Achievements in the Settlement of our Country.

a. The Pope's decision. b. The English claim and attempt at settlements. c. The first permanent English settlement. d. The French in America. e. The Pilgrims.

II. The Beginnings of the Baptist Churches in America.

a. Roger Williams. b. First Baptist churches.

III. Significance of Early Conflicts.

a. The French and Indian Wars. b. The Revolution.

POINTS TO BE NOTED

1. The entire chapter contains only three main topics.
2. The meaning rather than the recital of events is the purpose of the lesson.

QUESTIONS FOR THOUGHT

1. What are the boundary dates of the matter covered by the chapter? 2. Name three ideals of Roman Catholic States and three contrasting ideals of the American nation that have come from the early Protestant settlers. Which group is more valuable, and why? 3. What are three characteristics of the French people in Canada to-day? What three contrasting characteristics of the English settlements? Is the fundamental difference racial, political, or religious? Are the French a valuable influence in America? What helps or hinders that influence? 4. What early Baptist ideas have prevailed in the American State? 5. Did the wars mentioned in this chapter produce new ideals or give emphasis and clearness to old ideas? Name benefits to America in the results of the wars. 6. What progress in the development of God's plan is to be discovered in the history covered by this chapter?

REFERENCES: Fiske: Old Virginia and Her Neighbors. Fiske: New France and New England. Fiske: Dutch and Quaker Colonies. Vedder: History of the Baptists. Poems: Joaquin Miller, Columbus; Felicia Hemans, Landing of the Pilgrims; Pierpont, Warren's Address.

BY error of the printer, in the October ECHOES, the amount given by the Huntington St. Circle of New London, Ct., was credited to the Washington St. Circle.

JOHN WESLEY, in his later years, cried out, "Oh, that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can."



The American Baptist Home Mission Society

Editorial Notes

WHEN any particular phase of home mission effort presses itself with unusual force upon the attention of our people, there is always danger of a temporary loss of perspective. For example, just now the subject of immigration is prominent. The presence of the foreigners everywhere makes the matter of their evangelization pressing and apparent. The need of doing something appeals to Christian workers with great force, and it is evident that the more the subject is studied the more will interest in it grow and plans of service be developed. This is all good. But the one thing to be guarded against is seeing only one form of work, to the forgetting of other vital and equally important forms of missionary endeavor. We must not overlook, in the light of the new need, the absolute necessity of carrying forward and supporting most generously the work among the colored people in our schools, among the Indians, and on the frontier. Let us keep the broad and true perspective.

SUPPOSE you let your New Year resolution for 1907 take this form: "Resolved, That I will inform myself this year concerning the broad field of missions, and that I will begin systematic giving — a definite sum each week — to the Church and to missions."

IF the Home Mission Society is to succeed in its efforts to raise its debt and celebrate its 75th anniversary with becoming joy, it will be necessary for all of its supporters to do more than common. The ordinary will not do this year. In giving, let it be the extraordinary, and let the special fund begin to come in.

THERE is a natural feeling that the home field should be cared for first. The Church, the community, the State, the country, and then the world — that would represent the order commonly observed. But it so happens that he who thinks first and chiefly of his own is of little use or influence. The broader the sympathetic outreach the stronger will the individual be; and the same is true of the Church.

An Evil That Women Must Abolish

THE source of the following article we do not know, but we do know that the reading of it should open many eyes to existing conditions that ought not to be possible in this nominally Christian land. What can you do to help put an end to child labor? Read and ponder:

"Last summer some Americans travelling in Italy stopped aghast at a sight that met them on the outskirts of Palestrina. A child of about six was plodding steadily between a small quarry and an unfinished house, with each trip bearing on her head a large stone for the builders. These stones averaged at least twenty-five pounds in weight, and the child could not lift them alone; one of the elders busy at the same task would poise the burden for her, and it would be taken off at the other end. The face under the stone was gravely uncomplaining; already the back showed a deep incurve. All the spring — the elasticity of growth — seemed crushed out of the little figure. The Americans were horrified. They put questions, protested, and did what they could to get the burden lifted. Then they exclaimed to one another: 'You don't see such things in America! Thank God, a child can't be treated like that at home!'

"Not long ago a child of six walked down Avenue D, in New York City, carrying on her head a load of sweat-shop 'pants' — they are not trousers, at that price — weighing not less than twenty-five pounds. She had to walk several blocks with it, climb four flights of stairs, and when it was removed her work was only begun, for the endless buttons, twelve to a pair, were to be sewed on by the brown claws that gripped the bundle. She passed by many Americans on the way, but no one noticed, no one was horrified. Several times a week she has trudged over the same route, under the same weight, in a land 'where a child can't be treated like that' without incurring public indignation.

"Do we have to go abroad before we can see? Pants on Avenue D are less picturesque than stones in Palestrina, but this dead weight is sagging the little back down just as effectually, and this is not an exceptional case. We have laws about children's work, and men who enforce them, yet all through the tenement districts and factories there are children who in one way or another carry stones." — *From the Incoming Millions.*

Protestants and Catholics

BY REV. JAMES A. O'CONNOR

THE Church of Rome is like a huge edifice having only one door. Before that door stand the Pope and his priests, and they tell all the people of the world that no one can enter heaven except through their Church, and that no one can get into their Church without putting himself in subjection to the hierarchy. They cannot get into the Church without the aid of the priests, and then when they are in the Church they are told that they cannot approach God except through the priests again, and by doing what they command and believing those things taught from the altar and the confessional box.

In this way the tyranny of the Church of Rome is exercised to-day, with disastrous effect. The rule of the Empire of Rome, stern though it was, brought benefits to most of the people who lived under it; but the sway of the Church of Rome has ever been a curse and a blight wherever it has existed. It is only necessary to mention Spain, Portugal, and the countries of Central and South America in support of this statement.

The greatest duty of the Christian people of the United States to-day is to evangelize the Roman Catholics who surround them; that is, they should regard it as a great privilege to make known to them the way of life. They are not called upon to argue with them concerning the errors of the Roman system, or to reproach them for the evil deeds of priests or Popes. But they can, as they have opportunity, tell them of the power of Jesus to save them from their sins, and that they can approach Him without the aid of any priest or saint.

It is safe to say that in this country the real strength of the Roman Catholic Church does not lie in the number of its members; because many of them are finding out that it is not good enough for free men, and are breaking away from it all the time. But its chief power is to be found in the favor that public men and employers of labor often show to the Roman Church; the motives for giving this aid and support are diverse, it is true. But that does not affect the extent of the mischief done. So far as individual Roman Catholics are concerned, let them be aided in any direction in which they may need assistance. But no Protestant should ever do anything to help forward the work of the Roman machine. To do so is simply to place additional chains upon the souls of those who frequently feel their bondage and are, in many cases, seeking for freedom. In Roman Catholic countries — France, Austria, and Italy, for example — as the people get more light they reject the Roman system. Why, then, should Protestants seek to fasten upon this country the spiritual shackles of a system that is being rejected every day by countries in which it has had controlling power for hundreds of years? Rather it is the part of wisdom to help Roman Catholics into the liberty of the children of God by telling them how to come to Jesus for themselves, and of the wonderful things Jesus can do for them when they do come.

Some people seem to think that the Roman Catholic people would not be very much better than they are now, even if they

were converted; but that is because they have not carefully studied the facts.

Among the men that work in a shop or factory, perhaps there are a hundred Roman Catholics. As one might see them all at work together there might not be much difference observable; but when pay night comes round there will be, speaking generally, quite a wide difference. The Protestant workman will usually take his pay home, give his wife and family their share of it, and on Sunday he will go to his church and take part in the worship there.

The Roman Catholic workman, on the other hand, is likely to visit the saloon on his way home. He may go to mass next morning, but if he does, he is quite likely to spend the rest of the day in the saloon or indulging in some other form of pleasure. He will not be, as a rule, so reliable, trustworthy, temperate, and industrious as his Protestant fellow workman.

What is it that makes the chief difference between them? The Protestant is taught by his Church that he is a *responsible* being — responsible not only to his God, but also to man; and that he must, therefore, live so that he can both respect himself and command the respect of his fellows.

But the Roman Catholic is responsible to his Church — that is, his priest, who may be a worse man than himself. There is a vast difference between a man's relation to God and to such an organization as the Roman Catholic Church.

The man who confesses his sins to God and receives His pardon, for Christ's sake, cannot live on the same lower plane as one who relies on the absolution of Father Delaney or Bishop Muldoon.

It takes but little reflection to see how the general trend of the teaching of the Roman Church helps to create the inferiority of the moral tone of its people to that of the Protestant Christians.

Two Gray Hills, Crozier, N. M.

WE regret exceedingly to learn of the resignation of Rev. R. B. Wright, of Two Gray Hills, Crozier, New Mexico. In a letter from Mr. Wright he says: "I am on the verge of a nervous breakdown, and I am convinced that my wife is not strong enough to stand the strain of work in this climate. Please tell the friends in New England not to send any more barrels and bundles. There will not be any one to receive them until the new worker is upon the field, and they will be lost unless some one is here to look after them." The withdrawal of Mr. and Mrs. Wright will be a great loss to our Society, but the hard work and exposure which these faithful missionaries have endured in their pioneer service has not been lost. The Navajoes have heard the gospel and have seen the Christ spirit manifested by our self-sacrificing workers.

TO-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful; for He rewardeth every man according to his work. — *Charles Kingsley.*

The Crow Indian Mission

BY REV. W. A. PETZOLDT

Missionary at Lodge Grass, Montana

THE work of the mission goes on hopefully. There is, of course, the dark and discouraging side, but we look at it just as little as we can. There is much to be grateful for. The Jesus Crows are faithful and give evidence of progress in their Christian lives. While their grasp of spiritual things is necessarily crude, and some missteps have brought heartaches to the missionaries, yet their lives are pointed toward the Heavenly Kingdom. As Pretty Shell said in her testimony one Sunday:

"The white people heap save this road before they give their hearts to Jesus. To the Crows it's all new and we sometime stumble. White man way head in this Jesus road because he know how. But we learning best all what we can, by and by we do better too." This is pathetic, if crude. How much further along the King's Highway we all might be if we had always lived up to our "heap saves" of spiritual things.

Each Sunday morning a meeting for the Jesus Crows is held in the Council Room, every member of our little Church taking part in prayer and testimony. We are sometimes asked, "Does it pay to try to help the Indian?" When we hear converted Crows petitioning God in their own tongue to save their tribe and always let the missionaries stay to point the people into the Jesus road, when we hear them remember each of us by name in prayer, we not only feel that it pays, but that we have already received much in the way of reward. A few Shoshone and Sioux were visiting the Crows recently, and one of our members brought them to the morning service. We had a blessed meeting. One of the Sioux was a "Jesus man," and he gave a "strong talk." Here are the testimonies:

Thunder Elk (Sioux): I belong to the Presbyterian Church. Long ago I was bad man. I hear missionary tell about Jesus. My wife and I talk 'bout it long time every day. By and by we go in Jesus road. Now we are glad and believe God. I like to see all the Crows walk in this road too.

Ella Meat: Jesus helps me every day. He helps me to be strong and good.

White Arm: The Crows do not understand 'bout God, they doin' bad things all time. Two years ago I see Oklahoma Indians; they know Jesus and always happy. If the Crows be like that they much better people. God knows I'm goin' cut off somethin' bad. He surely be glad when I do.

Irene Wrinkled Face: I'm glad Jesus helps me go in His beautiful Jesus road.

Pretty Shell: I think hard 'bout God. My heart wants Crows to come into this road. I strongly believe Jesus and pray others come in.

Interpreter: I'm glad we can come to prayer service like this. We hear God tells us and follow Him strongly. I do best all what I can for Jesus.

The school has an enrollment this year of thirty-five Crows, boys and girls. Each one is a separate problem, and the whole lot as wild as the ponies they ride. Miss Hicks is doing good work as teacher. Industrial work, such as sewing, baking, washing, etc., is taught the older Indian girls by Mrs. Petzoldt. One day each week two of them are taken to some camp and the entire day spent in the regular



CROW INDIAN CHILDREN

routine of household duties. In this way both mother and daughter are taught proper methods of housekeeping. In some of our camp work we are beginning to take the Crow Christians with us. Occasionally meetings are held in the outlying camps. We are endeavoring faithfully to sow the seed of the kingdom, in this way as well as in the Sunday services. It is a joy to labor for the Master among these people, though sometimes the season of harvest seems far away. But we can say with another, "The assurance of victory does not lie in the fact that this is a promising field, but in the fact that this field belongs to God, and therefore the power of the Infinite One will be at our command; ultimate victory is sure."

WE are very glad to receive a message from Mr. and Mrs. J. C. Andrews, for so many years our efficient missionaries at Provo and Ogden, Utah. Although broken in health from overwork, Mr. and Mrs. Andrews are doing all in their power to help forward the Redeemer's cause.

The Best Thing for the Negro

A RECENT number of the *Raleigh News and Observer*, a daily newspaper which had treated Shaw University and all questions relating to the colored people with fairness, contains a two-column report of addresses made at the Negro State Fair on Educational Day. Many white people were in attendance, and Mayor Johnson, of Raleigh, was the first speaker, congratulating the Fair authorities on the success of the enterprise and on the progress he saw in the exhibits and displays. Hon. J. Y. Joyner, State Superintendent of Public Instruction, was the principal speaker. He said that there is no room for hatred in a Christian civilization, as that hits hardest the one who hates, and that both races should be done with it. He declared his sympathy for the colored race in its effort to advance, because of the fidelity shown by it to the white race in dark days, but declared that the old tender ties no longer bound the two races, and that here lay the danger. Speaking on Education, Emancipation, and Elevation, he declared that education should be universal and of the right kind, so that each race could make the most of what God has given. Emancipation must come, not from any man-made statute, but by getting rid of prejudice, passion, and vice, and the formation of right habits of living. Ignorance he held to be the mother of prejudice, and this brought idleness and vice. He spoke for work to bring industrial freedom, as idleness is industrial bondage. Then he declared that from education and emancipation would come elevation, and there is no other road to it. This comes by the instruction in the home, the church, the school, a blessed trinity, set upon earth by God for the elevation of His children.

President Meserve, of Shaw University, gave one of his plain talks. The report says:

"He made a talk full of sound advice, which was punctuated with applause by the Negroes, even though he spoke plainly and bluntly to them of their faults. The tension between the races, he declared, was brought about by foolish people of both races. He said comparatively few white and colored people under the age of 35 knew each other, and that 'you must so conduct yourselves in public places that you will make a favorable impression. You do not live in the houses of the white people as your fathers and mothers did when the white was the owner, the master race, and the colored the owned, the slave race.' The white man in the South, he held, has the situation in his control and if he wills can undo the Negro, and he urged these to use hard common sense and to behave themselves. He said that in reply to a friend he had agreed that 'the Negro is making tremendous improvement, but'—and here Dr. Meserve said 'but' was a word that often undid the good, and that the Negro by the foolishness of some in his race was kept from accomplishing that which he otherwise might. He spoke for harmony and the judging of the Negro race by the average good ones in it, not by the shiftless. On motion of Rev. A. B. Vinson, of Raleigh, a vote of thanks was given Dr. Meserve."

A Negro's Plea

HEREWITH we give an extract from a letter written by one of the leaders of the Negro Baptists of the South, who, however, does not desire the publication of his name. It is a voluntary utterance, and undoubtedly expresses the views of multitudes of the thoughtful people of his race; and so is commended to the thoughtful consideration of all who have an interest in the intellectual and spiritual elevation of the Negroes in our country:

"I write to express it as my opinion that the work of the Society is needed as much now among the colored people as it ever was, and trust that it will be continued and enlarged. Many of us have an ambition to do great things for our race ourselves—indeed, I am proud of what we have been able to do—but candidly, we are by no means prepared for our white brother at the North to withdraw his sympathy and help. We are not on our feet. Present political conditions render our future extremely hazardous unless we can be assured of the same kind of help from the same source in the future as in the past. We are growing rapidly, but not grown."

"And now permit me to say that you should not be daunted by anything spoken or written by members of the race, in their zeal; for we are facing conditions now that are perhaps as grave as any since the slaves were emancipated. Remember that we are the wounded and bleeding, and the Home Mission Society and other similar agencies the Good Samaritan. We cannot, as a whole, write the prescription for our case, and I believe that it is God's will that Northern beneficence toward the Negro be continued yet an indefinite period."

"This is a confidential letter, which I have written simply because its sentiment continued restless in my bosom, and I felt that it would give relief to relate that sentiment to you, knowing you to be a true and tried friend of the 'child race in America.'"

"God bless you in the great work you are doing."

Life's Close

AS a tired mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which though more splendid may not please him more,
So nature deals with us and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

Virginia Union University

BY PRESIDENT GEO. R. HOVEY

THE bequest of ten thousand dollars made by Byron E. Huntley, of Batavia, N. Y., comes at a very opportune time. The University is very much in need of more land and another dormitory. Twenty thousand dollars has been offered from another source on condition that eighty thousand be raised for land and the Agricultural Department. There is a remarkable interest developing in the State of Virginia in favor of teaching the elements of agriculture in the public schools of the State, and in thus interesting the young people of the country in the work which so many of them ought to do. At the same time this instruction would enable them to do it more successfully. In the great white educational meeting to be held in Richmond this fall the subject of agriculture in the schools will hold a prominent place. If we are to prepare our pupils to become all-around teachers in the schools of the State, it is very desirable that we give them some instruction in this branch.

On a recent Sunday night Captain Richmond Pearson Hobson addressed the students of Virginia Union University on "Action as an Essential Part of Religion." Hartshorn Memorial College united with the University in the service. The speaker showed genuine interest in the work of our schools and spoke most encouragingly and inspiringly to the students. They will never forget his account of personal experiences in the water after sinking the *Merrimac*, in the Moro at Santiago during the bombardment, in the beached Spanish war-ships and in his interviews with Cervera; nor will they forget the impressive lessons that he drew from his experiences in regard to the importance of works rather than words, of thorough fidelity to every duty, even the minutest, and of the best preparation possible for the work of life.

For Furnaces and Forges

AN iron expert who has examined all of the principal iron deposits in the United States, Cuba, and Venezuela, says that the masses of iron ore which he saw in the southeastern part of Utah are the greatest he ever looked upon. He thinks that very shortly Utah should be producing more iron and steel than other State in the Union.

In this case, too, he has discovered that in splendidly close

proximity to these almost limitless iron deposits are numerous beds of coal and quarries of lime flux which will reduce the cost of production of iron and steel here to a point far below that which is possible elsewhere in the Union.

By reason of these conditions it is perfectly apparent that Utah should control the iron and steel markets of the West and Northwest and of the Orient, where an ever-increasing demand for these structural materials exists. Not only this, but the product of Utah iron mines could be laid down in Chicago on at least equal terms with the product of the United States Steel corporation or any other producer.



SCHOOL-CHILDREN IN COAMO, PORTO RICO

Just think of it: One single body of iron ore showing over four hundred million tons of this useful mineral, with scarcely the scratch of a pick! It is absolutely marvellous! And that isn't even a beginning!

The day is near when activity in this industry must begin its development of this great mineral deposit now lying dormant; and the sooner Americanism spreads out into the State the quicker will the mighty blast furnaces and the big forges begin to hum! — *Selected.*

"JUST to leave in His dear hand

Little things,
All we cannot understand.

All that stings.
Just to let Him take the care,

Sorely pressing,
Finding all we let Him bear,

Changed to blessing.

This is all, and yet the way

Marked by Him who loves thee best,

Secret of a happy day,

Secret of His promised rest."

What the New Year Says

I bring you, my lads and my lassies,
My arms full of blessings to-day;
I give you the right to enjoy them
And use them whenever you say.
A gift in return I am asking,
Your love as the New Year grows old,
A twelvemonth of work for the Master,
A treasure more precious than gold.

A. S. D.

Our Little Folks

Greeting

H E happiest kind of a happy New Year to each and all of our little folks!

Just to try and imagine where you all are, and how far my message will reach, I am looking, as I write, at the map of New England. I can see the shining of your eyes, black and brown and blue, from the hills and valleys all through the six States we can so readily name. I am noticing the sweep of the seacoast line of Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, and I know that many of you are catching daily glimpses of the great ocean which is hidden from those of us who live in the interior. To the Vermont boys and girls we doubt not that Lake Champlain looks just as boundless as does the broad Atlantic to those who count its restless waves as their friends, and its ships sailing away on the horizon their playthings.

No matter where you are, little folks, whether in the lowlands or on the mountainsides of our rugged New England, you cannot get so far away that my New Year's greeting cannot find you, nor my wish that this may be to you a beautiful year of errand-doing for the Saviour fail to be carried to you on the wings of our faithful ECHOES.

Why We Talk about Alaska

W E say a great deal about Alaska this month because it won't be long before Mrs. McWhinnie will count up the Sunday Schools that have helped raise the needed money for the Orphanage. We hope she will find more in the list than last year—386—which gave only a little more than one-half the amount required.

One of our good workers says in the small churches she finds the Alaska Sunday-School concert works well. This

is held on Sunday evening. Some one gives a talk on Alaska with a map, and makes a closing appeal before the collection. Between the two are exercises, recitations, letters from our Alaska teachers and their pupils—all presented by the Sunday-School scholars.

There are plenty of ways if we want to help in the good work. The neat little Alaska Orphanage mite-boxes will hold a lot of money. Try them and see.

Something to Remember

W E wish to receive reports from Mission Bands and Junior Endeavor Societies working for our home mission interests, and these reports are to be sent, *not* to the Rooms

in Boston, but to the one in charge of this department, Mrs. Anna Sargent Hunt, 36 Spring St., Auburn, Me. As we have so often done before, we ask leaders of the little folks' societies to send us any ways of working they have found successful.

Any message regarding the Sunday-School collections for Alaska will be very welcome. The experience of one set of workers may be very helpful to another.

At Work for Home Missions

F ROM East Sumner, Maine, comes the following report: As you desire to hear from all Mission Bands, will write you about ours.

We organized our Band last October with fifteen charter members; two have moved away, one has dropped out, and three have joined; our total membership now is fifteen.

In June we had a mite-box opening and sent five dollars to Alaska. We are now making a quilt to be sold for missions. Our name is "Faithful Followers," our motto is "Give with a cheerful heart."

Is Your Offering In?

W E hope the eye of many a Mission Band or Junior leader, and possibly a Sunday-School Superintendent, sometimes rests on these pages. If not the latter, we are sure some of their very own or their Sunday-School children do read this department, and we want to ask them if they are certain their Sunday School has sent its collection this year to the Orphanage.

Our Board in Boston hopes this work can be supported by the New England Sunday Schools. Dear little boy or girl, can you not ask your Superintendent to try the plan of the Sunday School at Auburn, Me., as told in another column?



1907

HERE I come, the young New Year,
 But the snow flies fast, and I greatly fear
 That these wintry winds will chill me through;
 Oh, dear! oh, dear! now what shall I do?
 I almost think I'd better not stay,
 But come again on some warmer day;
 Perhaps, though, that would make a fuss
 And mix up dates in a terrible mussy.
 So wait a minute while I warm my hands,
 And then I'll call on all the Bands.

— N. F. F. in *Pres. Home Mission Monthly*.

An Orphanage Pointer

THE Sunday school in Auburn, Me., has always taken its annual offering for Alaska from its fund. It didn't take long to secure it, for at some session the motion was made, seconded, and carried that a specified sum should be appropriated. We had the feeling which our Superintendent shared that nobody felt much more interested than before the offering was made.

This was the way we tried another plan, and we think there is little prospect that the old way will ever be our practice again.

Last year we sent the largest sum ever given by our school—five dollars. Our Superintendent said: "I would like

to double last year's gift. We will get what we can in the collection and then make up the balance from the treasury."

On November 18, after the reading of Mrs. McWhinnie's "annual message to the superintendents, teachers, and scholars of our Sunday schools," a brief talk on Alaska and the Orphanage was given in the main, intermediate, and primary rooms, a map being used. The pretty scarlet Alaska envelopes obtained from the Rooms were circulated in every class. On the next Sabbath a half-hour was reserved at the close for a short programme. At a signal, from the children's rooms came a pretty procession marching to the sound of music; down a side aisle of the vestry to the front platform, depositing their envelopes on a table, on to their seats ahead of the adult pupils. Then came the gathering of the envelopes from the older classes, and the recitation by a little miss of the following poem, entitled "The Children's Part:"

What can little children do
 For those who are lost in sin?
 How can they enter the open gates
 To carry the glad news in?

Our little feet are too small to march
 In step with the mighty throng;
 But is there no work we can do for the King?
 For our love is true and strong.

To every one He has given a part,
 And this is the children's share:
 To willingly give of their own to the Lord
 And send it forth with a prayer.

— Ex.

To impress upon the little ones the blessedness of giving, the touching story in the leaflet, "Only a Little Heathen," was told. Many a child began to wonder if he or she had given as much as the one whose hard-earned pennies for the purchase of an "American doll" had been brought to the teacher with the expressed wish, "Teacher divide. Jesus half, me half." And now there gathered upon the platform a group of boys arranged as few Sunday schools can place them. And why? There are bright boys, good boys, and nice-looking boys in every New England Sunday school. Yes, we grant that, but at either end of the line stood two dear little twin brothers looking for all the world as much alike as two leaves on a tree, or in the old-time way of putting it, "as two peas in a pod." When the lads were through the Alaska exercise everybody knew something about daily life at the Orphanage. The programme closed with the reading of our rally poem, "The Cry of the Alaskan Children," which grows more pathetic every year, and every year touches more hearts with its earnest pleading.

The counting of the contents of the envelopes showed twelve dollars, and no necessity for drawing from the fund to double last year's gift.

The money was the least of the gains, for better than anything else was the deepened interest in the sixty children at the Orphanage, and in the other needy ones who will in time to come knock at the door for admission.